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VOLUME XLIII. CHICAGO, JULY 27, 1899. NUMBER 22.

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With oceans heedless round her feet,
And the indifferent heavens above,
Earth shall the ancient tale repeat
Of wars and tears, and death and love;
And, wise from all the foolish Past,
Shall peradventure hail at last

The advent of that morn divine
When nations may as forests grow,
Wherein the oak hates not the pine,
Nor beeches wish the cedars woe,
But all, in their unlikeness, blend
Confederate to one golden end—

Beauty; the Vision whereunto,
In joy, with pantings from afar,
Through sound and odor, form and hue,
And mind and clay, and worm and star—
Now touching goal; now backward hurled—
Toils the indomitable world.

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UNITY

VOLUME XLIII. THURSDAY, JULY 27, 1899. NUMBER 22.

The "Christian Register" says the question of the American people to-day is not "How did we get into trouble with the Philippines," but, "In what way shall we get out?" This is not so hard a question if the American people could but realize that they are "in trouble" and that they have something to "get out of." There is no way out of a mistake except by retracing steps. Conversion and confession are as essential in the redemption of a nation as of an individual soul.

The daily papers are making merry over Professor Herron's statement that "Democracy has failed in America because it has never been tried." Such an epigram tempts the pencil of the newspaper man. The error in it is obvious, but would it not be well for these molders of public opinion to take a little pains to find the truth that lurks in this epigram? Do these editors pretend to say that democracy has yet had a fair chance anywhere or that it is being exemplified worthily in America to-day?

Mrs. Ellen M. Henrotin of Chicago has become the statistician of women's clubs. "Bulletin of the Department of Labor, No. 23," issued, we believe, at Washington, contains the figures of women's clubs, of which there are two thousand, one hundred and ten in thirty states. Illinois follows New York in the procession as to numbers. Chicago has as many women's clubs as the old New York, i. e., thirty-two, but Greater New York contains sixty. Mrs. Henrotin notes everywhere a growing interest in these clubs in the social economic questions. We hope that a similar statement would prove true in regard to the churches of the United States.

President David Starr Jordan seems to us to be right again, as he almost always is, in the position taken at the recent National Educational Association, held at Los Angeles, Cal. He denounced the attempt to make of the high schools of our country preparatory schools for college. He says their first function is that of a finishing school and not a preparatory. It is the poor man's college and its course of study should be as symmetrical as a college course, because three-fourths of its graduates never go to college. If there has to be any bending in order to make the connection between the high school and the college, let the bending be on the part of the college, not of the high school. To all of which we say amen. Let our high schools give us not listless young men and young women who have crammed for examinations, but inspired boys and girls rendered eager for life's battle and equal to life's test.

There is "food for reflection" in a recent cartoon of the "Chicago Record" that shows the reluctant customer at the paying teller's window in the bank, confronted by a stack of gold coin and the statement that "no currency is given out. Realizing the inadequacy of his pockets, the well-shaven customer exclaims, "I want gold only in political platforms." This unexpected and somewhat surprising turn of affairs goes to show how unelastic is our currency system and how subtle and perhaps far away is the scientific solution of this problem of money. A convenient and adequate medium of exchange that will serve as a counter of value with a uniform connotation in any time and place is a matter to be sought after, not on the political stump, on campaign lines, but by a wise international commission of experts reporting back to their respective governments such plans as will gradually bring the nations to a uniform coinage.

In a recent number we spoke of the military courage that was irresistible to the enemy in front, but cowardly in regard to public opinion and estimate in the rear. The recent "Round Robin" protest given forth by the newspaper correspondents at Manila is an unexpected illustration of this principle. The man who flinches not in the presence of bullets and is dauntless in the presence of the assaulting columns of Aguinaldo seems to have proved himself afraid of public opinion in the United States and has insulted his countrymen by the implication that they cannot be trusted with the truth and that their support cannot be counted upon in the face of discouraging circumstances. This is only one more illustration of the principle we have often urged, that the service of the bayonet is cheaper and more easily rendered than the service of the ballot. Men do valiant work in war who are not equal to the higher heroisms of peace. Let the government furnish General Otis with a select library of the poets, that he may learn from them the secret of true courage, the heroism of the spirit that dares to be humane, modest and brave enough to confess a fault.

All the news from The Hague is hopeful. The special correspondent to "The Peace Crusade" says that from 50 to 80 per cent. of the delegates met with the expectation that it was to be no real effort, but simply a civil way of burying the Czar's scheme; but this was met at the outset by the earnest assurance of the English, American and Russian delegations that they meant business, and France and Italy soon joined in the constructive and serious work. But little is expected in the direction of disarmament, chiefly because Russia's practice in this direction is so different from her preaching. If Russia were to follow up her suggestion by retiring three hundred thousand men from her army it would be an argument which even Germany would heed, but much will doubtless be accomplished in the line of arbitration. The powers mentioned above are bending themselves honestly to the task of establishing an international code. Benjamin F. Trueblood, secretary of the American Peace Soci-

ety, and author of that remarkable and timely little book entitled "The Federation of the World," of which we have already spoken, writes of the leaders of the peace movement who are present: "The Baroness Von Suttner, whose great book, 'Ground Arms,' has passed through twenty editions in Germany, is present and was the only woman admitted to the opening sitting of the conference; so, also, is M. Bloch, whose monumental work on 'The Future of War' has stirred not only the emperor of Russia, but all Europe." Two out of the four ponderous volumes have been published in French and German and he has given away whole carloads of them. He is now giving a series of lectures on "War" in one of the halls, with the aid of lantern slides. Dr. Darby, the author of the standard work on "International Tribunals," is present, as are also the leaders of the Peace Societies in Berlin, London, Liverpool, Munich and Denmark. Meanwhile the world is on tip-toe of expectancy. There is less glamor about military parade now than has ever been before in the history of the world; less glory in military triumph and more shame to the power that persists in it except under the most strenuous circumstances. That our own country would enforce the precepts of our own delegates at The Hague by sending the command "cease firing" down the line of the army at the Philippines. If circumstances will not permit the "grounding" of arms let the arms at least be "stacked" while diplomacy, science and the religion of humanity have an opportunity to try their hands upon the Manila problems.

Charles F. Dole, pastor of the Unitarian Church of Jamaica Plains, Boston, has forwarded through Secretary Long a calm, searching and dignified letter, which must carry weight to the president, coming from an individual carrying the reputation for sanity and humanity which Mr. Dole does. But still more weight should it carry when it voices the sentiment of millions of citizens in this country. That it does not represent the sentiment of a majority of the voters is quite probable, but who will claim that the majority of the voters represents the major wisdom and sobriety of America, particularly when it is remembered that one-half of the population, and that half perhaps the more sober and sane on these questions, are not voters. Mr. Dole tells the President that he does not "come with a word of censure," while he is "sore over the shame and bloodshed in which our country is now involved." He does not regard the one who "has led us upon this terrible course either dishonest or inhuman." Among the causes which have led to this serious mistake he counts first an under-estimation of the character of the people we have undertaken to subjugate. They who are hastily judged as "little better than barbarians" are at least as far civilized as the inhabitants of Venezuela or any Spanish state. They have schools, churches, courts and laws, and love their liberties very much as we do. Second, a mistaken idea as to the power of purchasing land without the consent of those who live upon it. "How could we assume what was not ours to give?" Third, race prejudice has brought support to the administration. "If the color of the Malay skin is to be changed to white to-morrow the war to compel their subjugation would cease by universal acclaim." The President has told us, in the fourth place, that he has been led astray by his own benevolent intentions. It "does not follow because we mean well that the other man upon whose toes we tread will understand our kindness." His kind messages would be hard for the natives to understand in any case, still harder when interpreted by the "great guns of warships destroying miles of villages." Mr. Dole urges, in the fifth place, that, however good his own intentions, "ugly threats of commercialism, naval supremacy, militarism, national aggrandizement, selfishness and arrogance have been woven into his loom. He tells the President that Mr. Denby, one of and probably the leading expert of his own commission, is on record "for the expression of quite brutal unconcern for the welfare of the Philippine people. Campaigns aggregating millions of capital are being formed for the exploiting of their lands. Mr. Dole tells the President that he has been destroying the fair timber out of which suitable government ought to have been framed, laying up a store of hate against the American name." Neither does this citizen shrink from the knock-down demand of the friends of this war, "What do you recommend? What are we to do?" Mr. Dole, in the simplicity of ethics, assumes that the first thing to be done when a mistake has been made is to confess the mistake and undertake to repay the injustice. Let us not fear to say all that is true. Let us not fear to seem to brown men to "back down" if it would be right in a similar case to "back down" before white men. In conclusion, Mr. Dole assures the President that "we shall never win or conciliate the Filipinos while we are shelling their towns, and a commission that contains Mr. Otis and Mr. Denby will never help us in this matter." Mr. Dole presumes that the President believes in the Christian principles laid down in the Sermon on the Mount and begs of him to give them a trial, and if a commission is to be appointed let it be a commission of men who believe in them, such as Herbert Welsh and Felix Adler. Let them take the single message to the Filipinos that "the American nation are their friends; that we want nothing except to show ourselves friendly. Do not imagine, Mr. President, that you have carried this message to them yet. Do not think that it will be easy to reverse the hostile impression which our free use of the military arms of barbarism has already made upon these unhappy people. May not that for which I pray in the name of many thousands of patriotic Americans be the way of duty, and therefore of honor. What could the historian say of greater praise for your own name than this: 'He led the American people to right a great wrong?'"

A handful of sermons, discourses, etc., have come to us from our well-beloved friend, J. T. Sunderland of Oakland, Cal. If any man in the pulpit never writes a line that is not readable and instructive it is Sunderland. Nearly all sermons I confess to either pitching into the waste basket or giving to some unfortunate; but the sermons that come from Sunderland lie within reach of my hand until they can be read.

George W. Julian.

The senior editor of this paper can do no better for the readers of UNITY and find no better expression for his own feeling in this issue than by giving his editorial space to the words spoken by his associate, F. E. Dewhurst, pastor of Plymouth Church, Indianapolis, over the remains of the mutual friend, the friend of everybody, George W. Julian, of whose death we have already spoken. The inability of the editor to accept the invitation to stand with his fellow mourners in the home at Irvington could bring no greater disappointment to anyone than to himself. Passages from Tennyson's "Ode to the Duke of Wellington," Longfellow's "Ode to Charles Sumner" and Wordsworth's "Happy Warrior" were read, words dear and familiar to the great leader and more fitting and applicable to himself than his modesty would have permitted. After which Mr. Dewhurst said, as reported in the Indianapolis "Sentinel:"

"More than a generation of men has come and gone since Mr. Julian buckled on the sword with which he has done such valiant fighting for mankind. One after another the leaders in that heroic age have passed on into the great peace, and as the word of their going hence would come to him from time to time the sense of a great loneliness would come over him and he would sometimes repeat the lines from the 'Death of Arthur,' where Tennyson describes the final dissolving of 'the round table,' 'which was the image of the mighty world.'

> "'And I, the last, go forth companionless
> And the days darken round me, and the years,
> Among new men, strange faces, other minds.'

"For him, too, may we not trust, the loneliness has merged into the old comradeship; the brave gladiator has earned his place among the 'great cloud of witnesses' compassing about those of us still left in the arena, and we say, 'Farewell' and 'All hail.'

> "'Thou hast left behind
> Powers that will work for thee; air, earth and skies;
> There's not a breathing of the common mind
> That will forget thee; thou hast great allies;
> Thy friends are exultation, agonies,
> And love and man's unconquerable mind.'

"We are here to-day to say good-by to the man who has been to some of us a friend, to some of us as a father and counselor, to all of us a hero and a prince in the nation. It is fitting that we lay some laurel leaf of our regard upon his bier; it is fitting that we make mention for a little, that we may engrave upon our own memories and hearts more deeply those qualities of worth and strength which gave him greatness. It was Dr. Channing's writings, we are told, that first awakened in Mr. Julian's mind a 'lively interest on the subject of slavery,' as it was also Dr. Channing's type of religious faith which most commanded his allegiance and sympathy. So as the poet's words which we have read have sung for our friend here in singing for Sumner or the Duke of Wellington, it is the poet again who sings his elegy as well as Dr. Channing's:

> "'I do not come to weep above thy pall,
> And mourn the dying-out of noble powers;
> The poet's clearer eye should see in all
> Earth's seeming woe, seed of immortal flowers.
> "'Truth needs no champions, in the indefinite deep
> Of everlasting soul her strength abides.'

"'Truth needs no champions,' and the soul of Mr. Julian was the soul of truth. Great Roman was he in mien and stature, and great Puritan in his spiritual fiber. Like Cæsar, he could wage battle, but, like Cromwell, his battles must be 'the battles of the Lord,' the warfare for justice, for freedom, for humanity, and when his voice was no longer heard in the council chambers of the nation, or even among his fellow citizens at home, he lay here upon this couch, and, as long as strength was given him, penned words that burned as they did in the days of old.

"Mr. Julian belonged to a type which has a splendid heritage in the history of our human race. It is a type which reaches at least as far into the past as the line of Hebrew prophets, those men who by better right should have been named the statesmen of God. The history of no nation can be written which does not take due account of the influence of this stern and incorruptible type. It is the idealism which does not brook compromise; it is the idealism which does not make a comfortable yoke-fellow for that other and necessary type of statemanship, the opportunist. The idealism, of which Mr. Julian has been the consistent and unbending example, is that which men call impracticable; but when we get far enough way for any age to see it in perspective, do we not see that it is such men as he who, if they could not open the door that looked out upon the street, have opened the window in the dome which gives us the view of the pole-star, by which we shape our course? It is the opportunist who shapes our course. It is the opportunist who at the happy crisis in affairs takes the pen in hand and writes the word that binds or looses. It is the idealist, with his stern sense of radical and absolute justice, who creates the language which it is possible for the pen to write. The idealist is not always right; far from it! No finite or fallible human being is always right. But the idealists of the type to which the Isaiahs, the Cromwells and Miltons, the Garrisons and Sumners and Julians belonged spelled the RIGHT in blazing letters of light, every one of which was a capital; and the word was so large and so luminous that it could not always fit the immediate occasion, the temporary possibility. But after all, in the great verdicts of history, who are life's victors? Is it not they

> "'Who have held to their faith unseduced by the prize that the world holds high;
> Who have dared for a high cause to suffer, resist, fight—if need be, to die?'

"And so another of the 'happy warriors' has gone to his rest and his reward. Just a year from the day of his own death his friend and comrade, Parker Pillsbury, went hence; and the great leaders in our intensest civil struggle are almost gone. But who of us who have known Mr. Julian in these latter days and have been permitted to share his thought, do not realize that it is not the cause, but the spirit; not the opinion, but the faith, the abiding love of truth and justice that ought to rest upon us as the prophet's mantle and clothe us for a braver service?

"Some of us will not soon forget a recent birthday,

when a little group of young men gathered here in this library to pay their respects to this friend. To some of them his face was a benediction, and the grasp of his hand was the apostolic gift. Would that it might be a symbol of the inspiration for civic service which the men of each younger generation receive from the fathers and counselors as they go hence.

"The service of Mr. Julian to his country is already written in the annals of the nation; it is already a part of our history, a part of our life. And we need make no cross road, but only parallel the life of the statesman in order to understand what we are pleased to call his religious faith. You cannot separate his religion from his statesmanship any more than you can that of Isaiah or of Cromwell. The essence of his faith and his religious life is in its simplicity, its trust in the elemental things, the justice of God, the integrity of the laws which hold the universe together, the unswerving confidence that these elemental things will be permanent and triumphant. Let his own lips speak again as they spoke in 1852: 'It becomes us, in my humble judgment, to repudiate the hierarchial idea of a church and to inaugurate the democratic and Christian idea; to forego our love of great ecclesiastical bodies, revolving round a central point of dogma, in the endeavor to unite men of different creeds on the broad platform of righteousness, making that the measure of Christian character, the test of Christian fellowship. * * * Our reliance, indeed, must be upon Christianity as a divine message to men. It is the light and hope of the world, the inspirer of every good work. The church is to redeem the world. But, as in ancient days, so now, the work of reform must begin outside of existing systems, beyond the shadow of our ruling church judicatories, among the great body of the people. We must not commence with the chief priests and rulers, who are always ready to crucify reform, but, like Fox and Wesley, take our stand in the midst of the multitude, who have no other interest than to find and embrace the truth.'

"That is a religious faith at once simple and radical, a faith resting solidly on the fundamental verities of life, a faith which was justified when these words were spoken and will be many times again; and it was, moreover, a faith which he kept to the end of life. It was the faith of the statesmen of God.

"And this man, who was a warrior and could be stern and relentless, loved also the gentle and gracious things of life. He could fight for holiness, but he loved 'the beauty of holiness.' The great poets sang to him and comforted him, and, as if in prophecy, the last lines he learned were from 'In Memoriam,' where the breeze, trembling through the trees, tells of the dawn and dies away.

"'And East and West without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless day.'

"And only the day before the end came he repeated the lines from Browning, which father and daughter loved to repeat together:

"'So the year's done with—
(Love me forever)
All March begun with,
April's endeavor;
May wreaths that bound me
June needs must sever;
Now snows fall round me
Quenching June's fever—
(Love me forever.)

"He had a great hunger and a great capacity for friendship, a pure and gentle love of women, a beautiful tenderness toward little children. One personal reminiscence will be pardoned. Only a few weeks ago I had come over to call. Mr. Julian had talked earnestly, as he always talked, about some of the great issues of the day, and then as I rose to go and my little daughter, who was with me, was already leaving the room, he said almost with the same anxiety and seriousness with which he had been talking of affairs of state: 'Don't let that little child go without giving me a kiss.'

"It was a tender word and a revelation of that greatness, which, in all the history of the world, has found its crown in its capacity to love and to bless a little child. So here together to-day we come to bring the laurel leaf. We say good-by to the great statesman, the loyal friend, the brave and pure and gentle man:

"'We cannot think thee wholly gone;
The better part of thee is with us still;
Thy soul its hampering clay aside hath thrown,
And only freer wrestles with the ill.

"Thou livest in the life of all good things,
What words thou spak'st for freedom shall not die;
Thou sleepest not, for now thy love hath wings
To soar where hence thy hope could hardly fly.

"Thou art not idle; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.'"

Miss Fair as Nursery Maid.

Miss Virginia Fair has been for several years one of the foremost figures in the social life of both the Pacific and Atlantic coasts. Her betrothal to the young son and namesake of William K. Vanderbilt has made her an even more prominent personage.

Of Miss Fair's social life the public is fully informed. But there is a wholly different side to the life of the young heiress. Together with her sister, Mrs. Herman Oelrichs, Miss Fair devotes much time and money to charitable work.

The other day she was making a tour through the crowded East Side of New York. She brought with her some milk from a diet kitchen for a poor mother dying of consumption, and had tidied up the one room in which the family lived. After this was done she washed and dressed the unkempt children. Most of them had short hair, but the youngest was a pretty little flaxen-haired girl, and her toilet included hairdressing.

When Miss Fair had ended, and the child's hair was smoothed and wound into a braid such as little girls wear on Fifth avenue, the heiress asked the girl how she liked it.

The little one glanced into the cracked glass mirror and then looked lovingly across the room at the bed whereon her mother lay, and said: "Thank 'oo very much, Miss Fair. It's booful, but—my mamma, I think, combs it boofuller."—*Saturday Evening Post.*

Good Poetry.

TRANSLATIONS.

The Grasshopper.

From the Greek of Anacreon.

Happy insect! what can be
In happiness compared to thee?
Fed with nourishment divine,
The dewy morning's gentle wine!
Nature waits upon thee still,
And thy verdant cup does fill;
'Tis filled wherever thou dost tread,
Nature's self's thy Ganymede.
Thou dost drink, and dance and sing;
Happier than the happiest king!
All the fields which thou dost see,
All the plants, belong to thee;
All that summer hours produce,
Fertile made with early juice.
Man for thee does sow and plow;
Farmer he, and landlord thou!
Thou dost innocently joy;
Nor does thy luxury destroy;
The shepherd gladly heareth thee,
More harmonious than he.
The country hinds with gladness hear
Prophet of the ripened year!
Thee Phœbus loves, and does inspire;
Phœbus is himself thy sire.
To thee, of all things upon Earth,
Life's no longer than thy mirth.
Happy insect, happy thou!
Dost neither age nor winter know;
But, when thou'st drunk, and danced, and sung
Thy fill, the flowery leaves among,
(Voluptuous, and wise withal,
Epicurean animal!)
Sated with thy summer's feast,
Thou retir'st to endless rest.

—*Cowley's Translation.*

The State.

From the Greek of Alcæus.

What constitutes a State?
Not high-raised battlement, or labored mound,
Thick wall or moated gate;
Not cities fair, with spires and turrets crown'd:
No: Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake or den,
As beasts excel cold rocks and brambles rude;—
Men who their duties know,
But know their rights, and knowing, dare maintain;
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain.

—*Translation of Sir William Jones.*

"Across a thousand leagues of land
The mighty sun looks free,
And in their fringe of rocks and sand,
A thousand leagues of sea.

Lo! I, in this majestic room,
As real as the sun,
Inherit this day and its doom
Eternally begun.
A world of men the rays illume—
God's men, and I am one;
But life that is not pure and bold
Doth tarnish every morning's gold."

—*William Allingham.*

Like the bird be thou,
That for a moment rests
Upon the topmost bough;
He feels the branch to bend,
And yet as sweetly sings,
Knowing that he hath wings.

—*Victor Hugo.*

A handful of good life is better than a bushel of learning.—*George Herbert.*

The Pulpit.

The English Bible.

The Story of the Bible Told from the Standpoint of Modern Scholarship.

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III.

I wish to talk to you to-day about the Bible and history, and to answer the question as far as one can, whether the Bible teaches history. It is a solemn question with more significance in it than one might at first realize. According to the way we answer it may depend our estimate of the value of the Bible. And the future estimate of the value of the sacred Scriptures means a great deal when we pause and reflect on the rank which this literature has held in Christendom.

The year 586 B. C. stands as one of the great dates of history. Indeed, I am almost inclined to look upon it as ranking next in importance to that of the Christian Era. Around that former date the history of the Bible centers. Without appreciating what took place at that time, we cannot understand the Bible, nor should we be able to understand how it came into existence.

The rise of what we call the "Scriptures" is connected with the fall of Jerusalem. We mean by this the first event of that nature, and not the one which occurred under the attack of the Romans in the first century of the Christian Era.

The second fall of Jerusalem was an event which concerned the Hebrew people only. The course of history would not have been much changed, I venture to say, if Jerusalem had not fallen under the Romans. But with the first event of that kind six centuries before, the entire world is concerned. Our history to-day, our American institutions, the thoughts of to-day, nineteenth century science and philosophy, can be traced back by stages to that first fall of Jerusalem.

It was a sad and appalling event. The king, Zedekiah, had his eyes put out and his children were murdered in his presence. The temple of Solomon was razed to the ground, the beautiful buildings set on fire and destroyed and nearly all the people of the city were carried off as exiles to Babylon.

We are sometimes inclined to trace the origin of the Bible to the epoch of Moses seven or eight centuries before that fall of Jerusalem. But that is a mistake. It was the "exile," so-called, which, humanly speaking, led up to the Bible. The event which one would expect was surely to destroy all possibility of establishing a sacred literature by wiping out the seat or center where it was to develop, was the event which, on the other hand, was to give us that literature.

For over a hundred years a large proportion of the Hebrews remained in exile in the far-away Babylonian country. At the end of the first half-century a change had come and a number of them then were allowed to return to their native soil and to undertake to rebuild their city. But the true return did not occur until about 125 years after the first exile, when the great leaders of the people came back and set up a new Jerusalem. In doing this they set up a church. Never before had there been distinctively a church in Israel.

How did the exile do this, you ask? Why, it was owing to just that process of natural selection which the school of evolution has taught us to apply, not only to events in the physical world, but likewise to events in the human and spiritual world. During that exile, those people of the Hebrew race who were not tenacious of their religious beliefs, who had not a strong individuality, that could resist the influences

surrounding them, tending to make them blend with the populations of Babylon—all such naturally fell away and fused with the soil to which they had been translated. The stock that was left, therefore, was of the sturdiest kind, stern and unbending, with a capacity for resistance to surroundings, which has made that race survive to the present day.

The date for the Bible as such, that is to say, for the recognition or establishment of a "Sacred Literature," was the year 444 B. C. Much of that literature had come into existence before. But up to that time it was only literature. It had consisted of books and documents in many people's hands, regarded with various degrees of respect or reverence. After the restoration of Jerusalem and the rebuilding of the temple, a certain number of those books or certain portions of that literature began to be regarded as a Bible, or to stand out as the Sacred Books.

As you are aware, the great battle among the scholars of the last 50 or 100 years in regard to the Scriptures has been, as to what portions were pre-exilic, having arisen before the exile, and what portions were post-exilic, arising after the exile.

The Old Testament falls practically into two portions, the one made up largely of historic material, being the books giving us the records of the history of Israel, of their laws, and of their church; the other being sermons, books of teaching, or hymns, and containing more especially the thought-portion of the Old Testament—most of which goes under the name of the "Prophets."

But the work of the scholars has been first and supremely with reference to the historic books of the Old Testament. Does the Bible teach history? That has been the problem. There were the inconsistencies, the confusion of dates, the accounts of the same event which would not agree. All this offered fine ground for men who like discussion, and it has been an arena memorable in the annals of history.

The Bible does teach history. That is settled. It teaches history in a marvelous and most valuable way. It is a perfect gold mind of information about the early world. If you want to read history I can only quote the old saying, "Search the Scriptures."

But remember that in reading history as in reading anything else, one must have intelligence and use it.

The first point we have to bear in mind is that in the early world, books of history were not written with the same purpose or according to the same plan as books of history at the present time. It was the exception when they were written strictly for the purpose of recording facts. As a rule, they were put into writing for educational or instructive purposes. In the days previous to writing, there were undoubtedly grandmother-tales handed down from generation to generation just as mere stories. But with the introduction of writing the world grew more serious and the mere story began to lose some of its importance. When men began to write they felt the necessity upon them of preparing the story according to certain lines.

Suppose I give you a short illustration as to the way these Scriptures teach history. I open to the first book of the Scriptures called Genesis and turn to a well-known story which many of you are intimately acquainted with. I will read it to you as it stands:

> And it came to pass after all these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac, his son; and he clave the wood for the burnt offering, and rose up and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto the young men, Abide yet here with the ass, and I and the lad will go yonder; and we will worship and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham, his father, and said, My father; and he said, Here am I, my son. And he said, Behold, the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, God will provide Himself the lamb for a burnt offering, my son; so they went both of them together. And they came to the place which God had told him of; and Abraham built the the altar there, and laid the wood in order, and bound Isaac, his son, and laid him upon the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him, out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh; as it is said to this day, In the mount of the Lord it shall be provided. And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Now, you will ask me, Was there a particular man who lived at a particular epoch by the name of Abraham? I answer, I do not know. You ask again, Did such a man have a son by the name of Isaac, and was he particularly instructed by his God to offer that son Isaac on the altar? I answer, I do not know. You ask me, Did that particular man take his particular son Isaac and go to a particular place called Moriah? I answer, I do not know. You ask me again, Did that particular man Abraham with his particular son Isaac build a particular altar at the particular land of Moriah, and, having raised the knife to slay his child, did a particular ram appear in a particular thicket and was that particular ram chosen in the place of his particular son Isaac? I answer, I do not know.

In what way, then, is this actual history? Why, I answer, this is a record of an event which took place in the history not merely of Israel, but in the history of the human race. You will find annals of this same kind in other literatures in other parts of the world. In a word, it indicates that at one time in the history of the Semitic race it had been the custom to offer human beings or human blood as sacrifices to the gods, more especially the first-born child, as the highest gift one could make to one's Deity. But there came a time when the human consciousness began to grow more refined. The moral and religious sense grew more sensitive. And at last this higher consciousness asserted that one's God could not possibly be pleased with such a brutal gift. Hence there came in gradually a substitute for the old form of human sacrifice, by which animals were offered instead. The blood of the animal took the place of human blood, as a sacrifice to one's God. And this story marks that change in the record of the Semitic race.

The standpoint which I propose to unfold to you with regard to the historic books of the Bible goes under the name of the Development Theory. In a word, it points out to us that portions of many of the books of the sacred Scriptures lie there like strata, representing the stages of growth in the moral or religious consciousness of mankind, more especially of the early Hebrew race. A certain passage represents such a stage of culture. The record indicates how far along the religious consciousness of man had advanced.

It means in substance that the Bible is a sublime

record of how man by degrees came to know his God, the ethical God, the God of righteousness. Written there in the Scriptures, in plain sight to all observers, is the record of the development of the moral or religious consciousness of the human creature. The stages are all there.

We do not say that it is an easy matter to open the Scriptures and read this and see it all there as it stands. If you pick up a fragment of rock by the roadside you may not be able readily to interpret the significance of that piece of stone in your hands and to tell what it means in the earth's history, how it came there. But the trained eye or trained mind can do it. It takes education of a certain kind to use the mind at all.

This standpoint I am speaking of goes back for the most part for its origin to the scholars of Germany. It may be a hundred, or two hundred, or three hundred years, according as you choose to follow it up. As an important theory, it is only about half a century old and of much less age in the English-speaking world. It came out boldly in Great Britain for the first time in an article by a Scotch Presbyterian clergyman on "The Bible" in the last edition of the Encyclopedia Britannica. His name, as you remember, was W. Robertson Smith. This article he followed by some lectures on "The Old Testament in the Jewish Church."

The excitement over that article and these lectures was tremendous and an effort was made to force him out of his position and he was tried for heresy. But the outcome was practically a victory for him, although it deprived him of his professional position at Aberdeen. Yet it appears to have been settled by the Free Presbyterian Church of Scotland that a man was entitled to hold that attitude without necessarily being in contradiction to the doctrines of his church.

A few years after, I think it was in 1889, a volume of sermons appeared by a number of the clergy of the Church of England, entitled "Lux Mundi." These sermons made a sensation. The editor of them, Rev. Charles Gore, took this same general attitude. In his own bold language he said: "It is the essence of the Old Testament to be imperfect, because it represents a gradual process of education by which man was lifted out of the depths of sin and ignorance."

About the time when the article on the Bible appeared in the Encyclopedia Britannica, the standpoint was introduced into this country by the well-known Prof. Briggs of the Union Theological Seminary of New York City. He aroused a storm of excitement, you remember, and was tried before his church. Wearying of the long struggle, he finally, as you know, went over and joined the American Episcopal Church. This "development" standpoint has triumphed nearly everywhere in Germany, quite extensively among the best scholars in England and Scotland, and is winning its way in this country also. In America, for instance, it is represented by such men as Prof. Moore of the Andover Theological Seminary, Prof. Ladd of the Yale University, Prof. Schmidt, who has the chair of Hebrew at Cornell, Prof. Briggs of the Union Theological Seminary at New York and Prof. Toy of Harvard University. It has made its way in England and the English church through Cheyne, Driver and Gore of Oxford. And its foremost representatives in Germany are such men as Cornhill of Koenigsberg, Wellhausen of Goettingen and a host of others.

Do not understand me as asserting that these men agree in all the details which I shall put forward to you. But they are all practically united on the method. One and all of them will tell you that they accept this Development Theory and explain the Scriptures by the process of growth, pointing out how the stages of moral or religious culture can be traced in the stages of development of the sacred Scriptures.

Now, I have told you emphatically that these books of the Old Testament do teach history, but I have pointed out to you plainly that when you read a passage at random from one of those books you cannot take it in all its details as you would a passage of history concerning the last century in England, which had been written in our own time.

The vital problem to be settled was just this: When was the Jewish Church established? On the face of the records, reading them as a casual untrained observer would read the history of the piece of rock he picked up at the roadside, this Jewish Church to which the new ideas about God, the religion of Christianity and even our latest civilization, can be traced back—this church was developed and established to its fullest extent, in its doctrines, its rites and ceremonies, its moral and religious laws, by the founder of the Jewish State, Moses; and it was all done, on the face of these records in the "Wilderness," before the Jewish people had settled in Palestine and had founded their city of Jerusalem.

The substance of all the discovery of the new scholarship centers in the conviction that the entire account has to be reversed. In a word, the placing of that Jewish church with its laws and ceremonies, its precepts and doctrines, in the days of Moses, would be about like assuming that the fossil sea shells on the mountain top grew there up in the air and not at the bottom of the sea.

It has come to be pretty generally recognized by these scholars, although with great differences on points of detail, that the Jewish church, with all that elaborate ceremonialism, its temple and its priesthood, dates about 800 years after Moses, and is connected with that first fall of Jerusalem, the exile of the Jews, their return, and the restoration of Jerusalem. It was during that exile, while the Jews were over in Babylon, that this great scheme was completely formulated, and it was after their return that the scheme was set up and a Jewish church fully established.

In doing this it seemed wise and honest to the leaders in those days to throw back the origin for all this to the founder of the Jewish State, Moses. A method of that kind was not looked upon in those days as deception. Everywhere in early literature you find the same custom. Where there has been a great leader the habit has grown up afterward of writing books and attributing the authorship to that early leader, or throwing back the order of existing institutions to his time and his influence.

The evidence for this has grown greater and greater by the study of the scholars in the structure of those historic books. The battle-royal centered around what was known as the Pentateuch, or the Five Books of Moses. Tradition states that Moses was their author, and this had been asserted so long that it was thought to say so in the books themselves. But it did not. It only attributes certain limited portions to Moses.

The accepted standpoint for explaining the origin of the historic books of the Bible is most satisfactorily conveyed in what goes under the name of the Document Theory. In a word, it has been disclosed that the early books of the Bible grew up not so much by alterations, but by additions or a system of compilations; first, by putting together miscellaneous documents, working them into one story, omitting certain portions, perhaps, but not necessarily changing the text, and then afterward gradually adding on further portions as time went on.

Let me give you an illustration, for instance, as to the way the Ten Commandments probably grew up.

Suppose I read you one of these Commandments, the Fourth:

"Observe the Sabbath Day to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath unto the Lord thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy man-servant nor thy maid-servant nor thine ox nor thine ass nor any of thy cattle nor the stranger which is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out hence by a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath Day."

Do you observe, however, that this is not the Fourth Commandment, as we have it recorded in the book of Exodus, in the account of "Mount Sinai and the Ten Commandments?" In a word, it is the last edition of the Fourth Commandment. That is the whole point of it.

It is coming to be accepted among good and orthodox thinkers that the original Ten Commandments were not in this form at all; that they were made up of ten short sentences running about as follows:

Thou shalt have none other gods before me; the first.
Thou shalt not make unto thee a graven image; the second.
Thou shalt not take the name of the Lord thy god in vain; the third.
Remember the Sabbath Day to keep it holy: the fourth.
Honor thy father and thy mother; the fifth.
Thou shalt do no murder; the sixth.
Neither shalt thou commit adultery; the seventh.
Neither shalt thou steal; the eighth.
Neither shalt thou bear false witness; the ninth.
Thou shalt not covet; the tenth.

If the original Ten Commandments came at all from Moses they came from him in about this form, although the one about "images" is probably of later origin. More than one of these scholars assure us that even the Ten Commandments were never heard of by Moses, but were composed four or five hundred years after his death. At any rate, the first appearance of them in writing comes from about the year 800 B. C. If they were first given by Moses they must have been sadly ignored or lost sight of for many generations afterward. In the days when the Israelites were conquering the Canaanites, to all appearance they had no reluctance to make "graven images" and to "worship" them. Not until 500 or 600 or more years after the death of Moses did the great fight come against idolatry, and it came not through the law-givers, but through the Prophets.

An enlargement of the Decalogue came, however, by and by, in the form in which we now make use of it, and which is found in the book of Exodus, where we have described to us how it was delivered to Moses from Mount Sinai. The Fourth Commandment is no longer only "Remember the Sabbath Day to Keep it Holy," but has been expanded into a commandment many times the original sentence in length. And in the form in which I read it to you it is even longer and more elaborate than this. The language in which I have quoted it comes from Deuteronomy.

It is easy enough to understand all of this. The original ten words may have been written down somewhere about the ninth century, then expanded in the eighth century and finally taken this form in the seventh century, because we know the exact time when the book of Deuteronomy was published almost as closely as we do the time when the Declaration of Independence was issued. It was in the year 621 B. C. Then the latest form of the Ten Commandments was given to the world. Of all the first six books of the Bible it is the fifth, or Deuteronomy, which is most distinctively one document.

But if you will look more carefully at the place where the Ten Commandments are recorded in Exodus in connection with Mount Sinai, you will observe that they form part of a series of chapters which go under the name of the "Book of the Covenant." And it is pretty generally agreed by these scholars that in those chapters are a number of Ten Commandments or series of Decalogues, and not just one. Suppose I read you another Decalogue contained in this same book of Exodus purporting to have been written on two tables of stone and given to Moses. And will you note its peculiarities, as one of our foremost scholars has pointed them out, who gives it in the following form:

Thou shalt not worship another god; first.
Molten gods thou shalt not make; second.
Six days shalt thou labor, but on the seventh day thou shalt rest; third.
The feast of unleaven bread thou shalt observe; fourth.
The feast of weeks thou shalt keep at the first fruits of the wheat harvest; fifth.
The feast of the ingathering thou shalt observe at the circuit of the year; sixth.
Thou shalt not offer the blood of my zebach with leaven bread; seventh.
The zebach of the feast of the Passover shall not be left unto the morning; eighth.
The first of the first-fruits of thy ground thou shalt bring to the house of Yahweh, thy God; ninth.
Thou shalt not see the kid with its mother's milk; tenth.

It would rather surprise us if we should learn that this was the original Decalogue written on two tables of stone for Moses. But the account indicates plainly enough that this was the Decalogue given to Moses and in that fashion.

And which of the two Decalogues came first, do you suppose? The second one, you may suggest. One might assume this. It certainly appears to us as the cruder form. But there is some reason to think that it came afterward; that the older and simpler law was about the earliest to have been written, and that the ceremonialism of this other Decalogue belongs to a later time.

Now, as to this Document Theory. Any of you who have read the early books of the Bible will see that oftentimes you have two accounts of the same story. This is apparent enough, for instance, at the beginning of Genesis, where you have two descriptions of the Creation, one contained in the first chapter with the account of the "six days," and then a short one near the opening of the second chapter. If you read carefully you will see that there are two accounts of the Deluge. This dualism in places is most clear, and then again quite obscure.

When this was first observed it naturally lead to a careful study of these separate accounts which are found more or less pieced in together side by side in the early books of the Bible. They began to notice striking features in the style of language used in certain of the accounts, and other striking features in the style of language of other parallel accounts. It was found, for instance, that in one part the name of the Deity was in one form, and in another part the name of the Deity was in another form.

It was apparent enough that they had before them two documents, and that these documents had simply been run together by the reviser, who had not changed them especially, but pieced them together somehow, so as to make one intelligible record. These documents are now named, as you know, according to the name of the Deity more often used by the original author. And so, for instance, the document which contained the "Garden of Eden" story is called the Yahwist document, because the author's preference for the name of the Deity is "Yahweh." The other document is called oftentimes the Ehlohist, because the author there more often speaks of the Deity as "Ehlohim." The scholar takes these two documents apart with marvelous ease, after he has once found his cue, and then he sees how a reviser wove them together.

Not only that; he observes how the reviser, in order to make the account more intelligible or for other rea-

sons, has added on portions or inserted clauses or whole paragraphs, according to circumstances. This peculiar "document" scheme runs practically all the way through the Hexateuch from the book of Genesis to the book of Joshua, which describes the first conquest of Canaan by the Israelites.

The supposition is that the "Yahwist" account arose perhaps about 800 B. C., in the Northern kingdom, followed a little later by the "Ehlohist" account. At that time they were mere documents and had no peculiar sacredness. They were not the "Holy Scriptures." The great prophets who were beginning to appear at that time do not talk of sacred writings then in existence, or speak of "inspired" Books of the Law. On the contrary, they talk straight to the people, as if speaking themselves for the Most High.

The first great event in the beginnings of the Jewish Church came in the year 621 at Jerusalem, about thirty years before the destruction of the city and the exile. At that time a good and earnest king was ruling over Jerusalem, and one day in the temple an important discovery was reported to have been made there. It was said that in effecting some changes or alterations in the building an old copy of sacred law from Moses had been found. This is now recognized as containing the major portion of what we speak of as the book of "Deuteronomy." The scholars are all practically agreed on this point. And that document laid the foundations for the Hebrew church. It is rendered wholly as if spoken by Moses toward the end of his life, although written beyond question 600 years after the death of Moses. And the keynote at last was struck which was to lead to the establishment of the Church of Israel.

The problem was, whether the Hebrews at that time would fuse with the Canaanites; whether their religion would run together with the religion of the Canaanites; whether the races would blend and no distinctive religion come out at the end of the long struggle.

But when this Book of the Law was found and opened, there stood the charge before the eyes of the people and before the eyes of the king: Separate yourselves, for you are a peculiar people; have done with the gods of the Canaanites; destroy their idols; put an end to your many altars; set up your one altar at Jerusalem..

In this book was contained the Ten Commandments. This was the first solemn proclamation of the Decalogue. Then for the first time in the history of the Hebrew people did that Decalogue take rank as a sacred document.

It had existed before in various other books, as, for instance, in the Yahwist account, written in the north of Palestine. But those were only documents. This was received as a book of holy law, and, what is more, the king of that time accepted it and put on sack-cloth for the sins he had been guilty of in neglecting that law, and set about to reconstruct the city in accordance with it. By this means there came to be the distinction between the Church and the State. It set up a priesthood and a temple, and established one center of religious worship for all the people.

And what happened? Some of you know the story. Thirty or forty years afterward came the king of Babylon, and Jerusalem was razed to the ground. The temple was no more. There was an end of the priesthood at Jerusalem.

And what about that Book of Law contained in the so-called fifth book of Moses, known as Deuteronomy, the first book of the law put forward as sacred Scripture?

If that destruction of Jerusalem had not come, humanly speaking, we know what would have taken place. For a little while that book of the law, with its commands against idolatry, with its insistence upon worshiping the one God, with its command that the people should separate themselves from the Canaanites, keep their Sabbath Day and worship in one center—all this would have been followed for a little time. Then a new king would have come along; there would have been a reaction, and old customs would have come in, and that would have been the end of it.

But when the Hebrews were carried away captive to Babylon, and their city was no more, they carried with them this book we call Deuteronomy, containing the Ten Commandments and all those precepts and commissions to which I have referred. It was the one thing they had left. Their altars were gone, their temple was gone, their city was no more. But they had their one Book of Holy Law.

And over there in Babylon, or in that neighborhood far, far away from their native home, in a strange land and among a strange people, a few of them held together, lived together, talked together and clung to that Book. And wise men grew up in their number, sages appeared, and they began to expound this "Law." They had brought with them those other documents of former times, of which the historic material of the Pentateuch is largely made up, and in their isolation in that far away country the wise men were putting these documents together, writing in the explanations, making the necessary additions, expanding the law in their dream of the true Church of Israel.

It was in the exile over there at Babylon that the Jewish Church took shape in the minds of the sages of Israel. Mind you, I do not say, the religion of Judaism. That is another matter. No, the religion came rather from the Prophets, some of whom had spoken long before the exile. But if the elements of that sublime ethical monotheism were to be handed down through the ages, it was essential for the time that a church, an organized church, should exist as a means for preserving it. Without such organization those teachings of the Prophets might have been lost or fallen out of sight.

Out of the Hebrew Prophets and their teachings evolved the high religious thought of later ages, as I shall aim to show you in a future lecture. They were the first fathers of Christianity.

You will see what I meant at the outset in speaking of that period of the "exile" for the Israelites, as being an epoch-making time in the history of the world and not merely in the history of the Hebrew people. There had first to be a Jewish church, if there ever was to come, by and by, a Christendom. And the exile, with the sad destruction of Jerusalem, was what acted as a sifting process leading to the establishment of that Church.

The foundation of the great Hebrew church, as it developed after the exile, is to be traced not to the Pentateuch as such—for the whole Pentateuch was not in existence before that time—but to that book of Deuteronomy, which was published in Jerusalem about thirty years before the fall of the city and its destruction by the king of Babylon.

I wish I had time to read you this book. It is a strange blending of antiquated doctrines, with anticipations of some of the finest moral precepts which have ever been given to the world.

It comes, as you know, at the close of the Pentateuch, and before it stands another body of law called "Leviticus," purporting therefore to be the first rather than the second set of laws. But, as a matter of fact, a large portion of Leviticus, with all that elaborate ceremonialism which encumbered the Jewish church and against which Jesus raised his voice when he overthrew the tables of the "money changers"—all this, or a large portion of it, came in through the priests as laws drafted by them during the exile.

But all that elaborate code specifying the burnt offerings or sacrifices which had to be made under given circumstances, was more and more to reduce

the religion of Judaism to a bare ceremonialism; so that this same Jewish church which acted at first as a preserver of religion, by and by became the very force which threatened to annihilate it.

I explained something of this in what I told you of the book of "Jonah" in my last lecture, and how the author of that book was rising in protest against that ceremonialism and exclusiveness which threatened to make Judaism a dead force in future civilization.

The religion of Judaism is contained largely in the books of the Prophets, rather than in the historic books or Books of the Law. But you can see in those revisions of the old historic books or Books of the Law, how the religious consciousness was evolving. With each advance of this kind there was new effort to bring the early literature up to the higher standpoint. Such elaborations of old documents could go on until a theory of a sacred "canon" was established. Then the "revisions" had to cease.

But where, then, you ask, does Moses come in? Was there no Moses; were the children of Israel never in Egypt; was there no Mount Sinai, no Joshua, no conquest of Canaan? Is that all a myth? Does all that go back to a tradition which has no truth in it?

Surely, I have not meant to make any such an assertion. Indeed, there is a vast amount of truth in it.

Was there a Moses? Surely; who can doubt it? Did he strike the rock with his rod and did water gush forth for the thirsty people? As to that I cannot positively say. That is one of those details which is a picture rather than an event. It is of no consequence whether he did or did not do that particular deed.

Did Moses write down the Ten Commandments as we have them? Really I do not know. We shall never be able to settle that point. But I do not see that it matters at all in so far as the value of the Commandments go, or even so far as the value of these records go. That, too, was a detail or picture rather than an event—a dramatic sketch of the appearance of ethical precepts and of their recognition by the human consciousness.

But there was a Moses, a mighty man and leader, a sage, one of those great figures who come once in a thousand years. And this man took the Israelites into the Peninsular of Sinai. He lead them forth as a wild horde of undisciplined slaves, whose ancestors had been shepherds in Canaan. And by his genius, his insight and intelligence, he organized them, held them together as a people, and probably gave them a new name for their God. Holding before them the "Yahweh" as a new name for their Deity, he infused into them a certain spirit out of which, 400 years after, came the Ten Commandments, out of which, 600 years after, came the Prophets; out of which, 800 years after, came the Jewish Church. Moses, in a sense, was the father of it all, and it was not without reason that the leaders of the later epoch went back and put their own words into the mouth of Moses. He started the spirit for the Pentateuch, although he probably never wrote a word of it.

Yes, the Israelites had been in Egypt, a body of them. They had come down from Canaan and settled in the land of Goshen. There were "Abraham, Isaac and Jacob," although whether the three great patriarchs were so closely connected as to be grandfather, father and son, we shall never know. Perhaps they were all living at the same time and fused together as one tribe, as has been suggested by certain scholars. But the nucleus of the Hebrew race had been in Palestine. They settled in Egypt; they crossed the Red Sea under the leadership of Moses; they lived there in that Peninsula as wanderers for a time. All this is history. And beyond any question they worshiped their God at Mount Sinai.

It is history, too, that they crossed the Jordan—a part of them, but not all of them—and settled in Palestine again. The various stages there, immediately connected with that event, we cannot be sure of. In one book we find an account which describes them as going there, all of them, and conquering the land, whereas, in another book called the Judges we find an account of how they entered that new country small bodies of them at a time, gradually crossing the Jordan and only gradually settling in the land of Canaan.

It is history, too, that they conquered that land in part. But it is not history that they were at first vastly superior, morally or socially, to the Canaanites. The moral superiority came later on. For a time they worshiped the gods of the Canaanites and forgot their Shepherd God, whom they had known and worshiped in the desert as "Yahweh." It is history that they lived as scattered tribes in Palestine until by and by great leaders appeared, two men by the names of Saul and David, who at last made a kingdom out of them and established a government with its center at Jerusalem. David was no psalmist; not a "sweet singer in Israel," writing the hymn-book for the Jewish church. He was a fighter, a slayer of men, a shedder of human blood. And he was the second founder of the Jewish State after Moses.

From that time on we have real history. We know how the kingdom was divided into "Israel" on the north and "Judah" on the south, after the death of Solomon, and how these two kingdoms went on separately until gradually a true religious spirit began to develop through the Prophets. It is history that the Kingdom of Israel in the north was first destroyed. In the year 722 the ten tribes of the north were wiped out of existence and became the "Lost Tribes of Israel." And it is history, too, how the conflicts came on between Judah and Egypt on the one hand, or Judah and Babylonia on the other, until by and by, in the sixth century, Jerusalem fell and the kingdom was no more.

The Consolations of Religion.

The article in the current number of UNITY, July 6, "True vs. False Consolation," by Mr. C. C. Dills, has the right ring in it. The writer very pertinently says, "It would seem that a full-grown man of the present civilization would reap more comfort from truth than from error." Yes, as he further says, in substance, how many there are who cling to dogmas that positively impute to God the very worst of human traits and call it religion.

I was reminded of the force of the above statements when a day or two since I saw a copy of the "Living Church," an Episcopalian journal published in Chicago. In this copy, which is dated May 20, there is an editorial upon the ordination of Dr. Briggs by Bishop Potter. Both Dr. Briggs and the bishop come in for the writer's disapproval, to use far too mild a term, but the quotation I wish to make is respecting Dogma vs. truth, and is as follows:

"The church asserts certain things (i. e. dogmas) as true; such as the Incarnation, the Virgin birth, the Death of Christ for our sins, His Resurrection and also the general resurrection of the body or the 'flesh.' In a word, the church exists for the very purpose of asserting a supernatural religion specially revealed. She does not admit that in these matters she is seeking the Truth. Within her fold these things must be accepted. Her scholars are 'hampered,' if any one chooses to use that expression to this extent. They are as distinctly settled for the church as the Copernican system is settled among astronomers, as if any speculative dogma could be pitted against an axiom of science that is demonstrable to the senses."

Thus it is that timid priests, too cowardly to trust their reason and common sense, perpetuate creeds of fear, and the masses are enslaved thereby, and so all their life is subject to bondage, as in the case of the

poor mother known to your correspondent. "Great Diana that fell down from Jupiter."

Great also is Dogma that fell down from heaven, "which, if a man believe not, he shall without doubt perish everlastingly."

We often hear it said that it does not matter what is believed so long as the heart is kept right, but how often is intolerance and bitter feeling engendered by professed belief in false notions about God and man, causing life-long enmities between friends and relatives?

Just to illustrate the difference of the attitude of the scientist, when more light discovered that what had been believed to be true had been found to be unreliable, to that of the ordinary theologian, who does not desire that more light should reveal the Truth for fear it might show up the falsity of some of his long-cherished dogmatic beliefs.

A statement appeared in the Chicago "Tribune" of Sunday, the 9th inst., purporting to be a cablegram from the noted astronomer, Camille Flammarion. He says in part that he was one of the stoutest apostles of spiritualism and always believed that he was having regular intercourse with the astronomer Galileo, in the spirit world; but as Galileo through the medium asserted and always affirmed that Jupiter had four moons only and Saturn eight moons, so when afterward Flammarion found by actual observation that Jupiter had five moons and Saturn nine, then without further parley he knew that he had been deceived and that the medium was fraudulent.

And so, also, if instead of decrying higher criticism and scholarly investigation, these objectors would tially, they too would discover that much that had been accepted as true by them had no foundation but tradition or assertion.

G. WARREN.

Springfield, Ill., July 11, 1899.

The Childlike Heart.

It fell upon a summer day,
When Jesus walked in Galilee,
The mothers of the village brought
Their children to his knee.

He took them in his arms, and laid
His hands on each remembered head;
"Suffer these little ones to come
To me" he gently said.

"Forbid them not; unless ye bear
The childlike hearts your hearts within,
Unto my kingdom ye may come,
But may not enter in."

Oh, happy thus to live and move;
And sweet this world, where I shall find
God's beauty everywhere, his love,
His good in all mankind.

Then, Father, grant this childlike heart,
That I may come to Christ, and feel
His hands on me in blessing laid,
So pure, so strong to heal.

So, when far fled from earth I come
Before Thee, happy and forgiven,
The heavenly host may cry with joy,
"A child is born in heaven!"

—Stopford A. Brooke, in "Every Other Sunday."

Near Home.

The bicycle club are up and away,
While we stay near home in the field,
And we're sure that our humbler method of play
As rich satisfaction will yield.

For the number of miles that is covered in sport
Is not the real measure of joy,
But the simple contentment put into the game
From the heart of each girl and each boy.

—The Myrtle.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—God is the weapon with which to fight evil. Error is never cured by other evil, but by truth.
MON.—When you wish to drive out a wrong and horrible idea, you must do it with a beautiful idea.
TUES.—Overcome injustice with justice, hatred with love, sin with holiness, darkness with sunshine, thorns with flowers.
WED.—Give young people to know that a bad habit is never conquered till it is conquered by a good habit.
THURS.—A life of usefulness is a life of honor.
FRI.—Selfishness degrades and dwarfs.
SAT.—Who lives for self alone is serving a fool.

—From "A Wayside Prophet," by Marion D. Shutter.

Edgar's Soldier Lesson.

Really it was too bad. Edgar was going out to play soldier. He slipped out on the steps and twisted his ankle.

"My little man must go to bed and get well," said Mamma Gates.

"Boo hoo!" howled Eddy.

Uncle Caspar looked up from his paper and smiled.

"I don't want to go to bed. I want to go and be a soldier!" sobbed poor Edgar.

"But if your ankle is not bathed and put to bed you will be very lame to-morrow."

"I don't care," whined Eddy. "I don't want to go to bed."

"I thought you were playing soldier," said Uncle Caspar.

"Yes, sir."

"Well, what does a soldier do?"

Edgar looked up, puzzled. "He marches and he drums." Eddy looked at his drum and began to cry again.

"Is that all he does?"

"He doesn't have to go to bed," whined Eddy.

"But sometimes he gets hurt badly. He is shot in battle. Then what does he do? Does he howl and cry?"

Now Uncle Caspar was an old soldier, whom Eddy admired very much.

"No-o-o! I guess not. I don't know," said the boy.

"No. He goes to the hospital. There he is as brave as when he drums and marches."

Edgar wiped his eyes and looked eagerly at his uncle. "Is going to bed and not crying being a good soldier?" he asked.

"Yes, my boy, that is the bravest part of it. Now let me be the ambulance—that's a wagon, you know—and take you to the hospital."

Uncle Caspar picked up Eddy in his arms and carried him gently to his chamber.

"Now I'm going to be a good soldier," said the boy with a smile. He did not wince when his uncle felt of the sore ankle and bound it up.

"That's a brave lad, Eddy!" said his uncle. "Now play it does not hurt and go to sleep."

Half an hour later Edgar was dreaming. He looked like a brave little corporal taking a rest.

Uncle Caspar hung up Eddy's flag and gun where he could see them when he awoke. The drum, with the soldier cap upon it, was placed on the bed. Edgar limped downstairs the next day and went into camp on the sofa. He whined and complained no longer. He had learned a lesson—that a brave man is patient in suffering.—*Selected.*

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The Field.

"The World is my Country; to do good is my Religion."

The Jews.—"The Jewish Daily News" claims to be the only religious daily published in the United States, and a part of this is published in "Yiddish," the patois of the Ghetto. It has a guaranteed circulation of thirty-six thousand.

Chicago.—Rev. Mr. Meyer of the Baptist Immanuel Church has had the high steeple of this stately building crowned with an electric beacon that will throw its light far out on the lake. This is a somewhat novel, but obviously legitimate use of the spire. Now let the candle of the inside be lit so that its rays will shine farther than the electric beacon on the outside.

Seattle.—Rev. W. D. Simonds of Madison, Wis., has received a flattering call from the Unitarian church at this place, but we, who do not see economy in plugging up one hole by leaving a bigger one vacant, hope that Mr. Simonds will stick to his text in Madison, where there is large opportunity for usefulness and where he is proving equal to his opportunity.

Unitarian.—Stopford W. Brooke, the son of his father, the Stopford Brooke without the "W," has declined a flattering call from the First Church of San Francisco, and is planning to return to London to engage in work among the poor. Rev. E. B. Leavitt of Washington is to supply this pulpit in September. * * * L. H. Buckshorn, a recent graduate of the Meadville School, is preaching in San Diego, Cal. * * * Mr. and Mrs. C. W. Wendte are spending ten weeks abroad.

He Talked of What He Knew.—Dr. Henson recently lectured in Boston on "The Old Fight and the New, or Shall We Surrender the Heritage of Our Fathers?" A large audience is reported to have gathered, expecting some light on the Philippine question, but the humorous Baptist contented himself by speaking on Chicago and on rum. Doubtless he spoke with more authority on these topics than he could upon the other, and of course he spoke so interestingly that the audience forgot their disappointment.

Indianapolis.—The Jewish Congregation at this place have been moving out of the old house into the new. In their farewell service at the old temple, F. E. Dewhurst of Plymouth Church spoke his good word in and for the spirit of the Congress. The result was a plate collection, "all silver except five pennies." Let other Jewish congregations send the plate around without waiting for an old temple or a word from Dewhurst.

The Congress is fighting their battles for them and is seeking the truth as it is in Moses and Isaiah, which is the same truth that is in Jesus and Paul.

Tower Hill, Wis.—Among those tarrying at Tower Hill at the present time are Mrs. Mary Newbury Adams of Dubuque, Ia., and her daughter, Rev. Mr. Hodgin of Humboldt, Ia., Rev. Mr. Rosbach of Ida Grove, Ia., Miss Amalie Hofer and Mrs. Cronise of the Chicago Kindergarten Institute. The classes began with an enrollment of over forty.

The study of the minor poets will be continued until July 28; Hebrew poetry from July 30 to August 11, and interpretations from Robert Browning from August 11 to 28.

Tower Hill Summer School.

The dedication of "Lanier Cottage," erected to the memory of Mrs. Waugh of Chicago for her two daughters, and named in honor of the poet, whose acquaintance Mrs. Waugh first made at this summer school and whose songs were such a comfort to her in her declining weeks, by a beautiful impromptu Vesper Service Sunday evening, July 16, was a fitting and auspicious prelude to the intellectual feasts which began promptly at nine o'clock Monday morning.

The first three mornings of the week were occupied in the study of two of the so-called "minor American poets," Edward Rowland Sill and Richard Realph, though the listeners without exception felt that under the magnetic touch of Mr. Jones they were lifted forever out of the category of the "minors" and ever after must, in the estimation of the little group on Tower Hill at least, hold a place in the first rank of American poets.

The lives of these two men were the very antitheses of each other, and yet the visions they saw and translated to the world have a striking resemblance to each other.

A glance at the life and poetry of E. R. Sill may serve to banish forever from our minds two popular fallacies. The first of these is that the new scientific thought of evolution which is coming to pervade all our life and activities is destructive to poetic genius. The poetry of E. R. Sill, which has all the essentials of true poetry of the highest order, is but a blossoming out of this new scientific thought which pervaded the entire life of the poet.

The second fallacy which the life of this man tends to overthrow is that poetic genius is always coupled with a tinge of madness or insanity—that the life of a poet is necessarily in many respects an abnormal life. The life of Edward Rowland Sill was as free from vagaries, eccentricities and extravagances as any that can be found. He grew naturally and normally and blossomed out into a pure, sweet, beautiful manhood, and yet his poetry is not wanting in passion and strength and vigor of feeling, and has in addition a certain delicate tenderness and wholesomeness that seems to reflect his sweetness and spotless purity of character.

Richard Realph lived a life of fevered intensity. He was attracted by anything that glowed with living fire. He seems to have experienced all the agony and ecstasy and travail of which the soul was capable, and yet he always seemed to see things from a tremendously high vantage point. Intensely American and unselfishly patrotic, he never used his great powers for any ignoble ends.

Both Edward R. Sill and Richard Realph had a thorough comprehension of the new spirituality that removes the universe from its old limitations. To them all the forces of the universe were good forces and were to be loved and never hated. They were evil only because sometimes misdirected. Nothing was to be destroyed or suppressed, but affectionately redirected.

In addition to the morning studies, on Tuesday evening Mr. Jones gave one of his characteristic lectures, on "Rare Notes from Obscure Singers," full of prophetic fire and insight.

A class in bird study has been organized under the leadership of Mr. Chester Jones, that spends the afternoons in wandering over hills and through the valleys, forming a closer acquaintance with our cousins, the feathered youngsters.

E. M. S. H.

Tower Hill, July 20, 1899.

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The magician's wand is put in our hands and if we will but consent to use it we shall see everywhere about us in that light that seemed so dark a little while ago, gems and treasures inestimabel which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, "Quit you meanness."—*Frances E. Willard.*

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". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them—their proper field—the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

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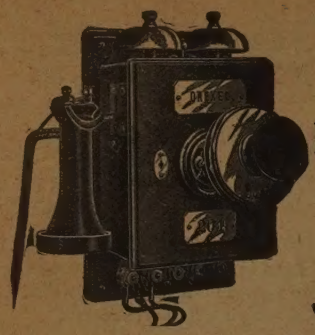

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